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WEEKLY PEOPLE



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COMMENT IN PASSING ON VARIED TOPICS IN PUBLIC EYE.

Prussian Chancellor Proves Oneness of Anarchist and Autocrat—Louis Heilprin, Financial Prophet, Qualifies for Aerial Geography—Mgr. Falconio's Poor Judgment.

If the Prussian Chancellor Bethmann-Hollweg's speech at the Prussian diet is correctly reported, it will cause great glee to the less thoughtful Anarchists, and considerable sorrow to the more thoughtful ones. The Chancellor is reported to have sneered at "parliamentary rule." The language he is reported to have used is at least everything but complimentary to parliamentarism. To the more giddy-headed Anarchists the Chancellor will assume the proportions of "one of their own," and his language will be quoted as an evidence of the "progress of the good Cause." The less giddy-headed, on the contrary, will realize that what the Chancellor has done in reality is to give Anarchy a dig, by illustrating in his person the oft-repeated Socialist principle that between the Anarchist and the Autocrat the line of separation is imaginary only.

President Fallières of France is now the butt of popular jeers and ridicule for his parsimony and general pettiness, which his conduct in the present flood catastrophe have thrown into full relief. The eminent French journalist who after a trip to America expressed his disgust for "a nation which called its President by his first name and christened toy bears after him" may now have to fly to India to hide his aristocratic-esthetic sense under the benign wing of Earl Minto. They are about to make it as much as one's life is worth even to smile at the government down there.

Margarita Armstrong Drexel—a Baltimore American heiress, the niece of another Baltimore heiress, Annie Armstrong, who recently became the wife of the malodorous Prince of Braganza—is announced to follow the steps of her aunt, and to be about to marry Guy Montague George Finch-Hatton, Viscount Maidstone, and heir to the Earldom of Winchelsea in Nottingham. Whether the new House of Commons lays on the taxes threatened against the unemployed Dukes and Earls or not, the new couple will not be put to it to pay their bills. The more that earldom upon which Miss Margarita Drexel can draw upon in America will keep the couple in clover—until the American serfs of the said American earldom hump their backs and throw off the load of international idlers.

Had the Administration bill for the Federal incorporation of corporations engaged in interstate commerce, and with a capitalization of at least \$100,000, been enacted into law thirty years ago it would have hampered the economic development of the land tremendously. Being introduced at this late season, when the economic development has reached adult age, it is a scheme to insure the adult against the filibusters of the youngsters. Thirty years ago the then large corporations would have objected, and the small ones liked it; now, thirty years later, the small ones have every reason to object, while the large corporations rejoice.

Good for Anna! Mrs. Anna Shaw is credited with saying: "Nothing will get us the vote until some political party sees that it is to its own advantage to give us the vote, and when that time comes we'll get the vote whether we want it or not."—This lady could give Tom Watson cards and spades, and beat him hands down. In her mind there seem to be no cobwebs on the subject of the materialist conception of history. She realizes that material interests have to be relied upon, and will have to be the bed from which, plowed, harrowed, hoed, raked and weeded, will sprout up the plant of "Votes for Women."

It has well been said that whenever there is an investigation of men the real thing investigated is that which the man, who is nominally under investigation, represents. The investigation of Senator Alldis, on the charge of accepting a bribe, bears out the principle. What really is under the microscope in Albany is Capitalism and the ways thereof. These ways are coming out, one after another. It turns out that the bridge-building firm of Conger, of course a "Law and Order" concern, did the "Law and Order" act of the alleged bribing; it also turns out that Hiram C. Moe, the confidential clerk of the Conger firm, who testifies that he performed the dishonest act of handing out the alleged bribe, was a Sunday School Superintendent. The "Law," the "Order" and the "Religion" props of the capitalist class are on exhibition. No doubt some more of the "immigrants" without they "emigrate" from somewhere; and seeing that there must be a stream of immigration into all countries on earth to account for the rising

Mr. Louis Heilprin, a gentleman who enjoys in the capitalist world a reputation for a deep thinker in economics, finance in particular, has branched off into a new department—geography, we should call it aerial geography. In an article to the New York "Evening Post" of the 8th of this month on "Prices and Wages," Mr. Heilprin discovers in immigration an "important factor" in the rise of prices. This amounts to the discovery of new continents in the clouds. There is no "immigrant" who is not simultaneously an "emigrant." To "immigrate" into some country; a person must "emigrate" from some other. Seeing that high prices is a world-around phenomenon, it follows that, if "immigration" is an "important factor" in the rise of prices with us in America, there must likewise be a stream of immigration into all the other countries of the earth. Seeing there can be no "immigrants" without they "emigrate" from somewhere; and seeing that there must be a stream of immigration into all countries on earth to account for the rising

Who rules, Property or Man?

W. G. Farrar, the Utica, N. Y., chauffeur, whose recklessness caused the

prices in all, it follows that the immigrants must be coming from a land in the clouds. Economist Heilprin should change his name into Geographer Dr. Cook.

Mgr. Diomede Falconio, Apostolic Delegate to the United States, has betrayed poor judgment in his specification of the charge made by his church that the Methodist church uses "dishonorable" methods to proselyte in Rome. Asked to specify the Monsignor said, as reported in the "Sun" of the 11th of this month: "To these little ones, over whom the Catholic Church gazes as a mother, the Methodists give shoes and clothing and they are in this way weaned from their mother church." In so far as the giving of shoes and clothing to barefooted and naked children may be "dishonorable," according to the canons of theology, The People is no judge, and will venture no opinion, seeing that Socialism is not a branch of theology, nor theology a branch of Socialism. In so far, however, as the shoeing of barefooted and clothing of naked children falls within the province of economics and sociology, The People is free to say that the female parent, who "gazes upon these little ones as a mother" and leaves them barefooted and naked, is more of a stepmother to them than a mother.

The case of Ephraim Siff against the S. L. P. for the alleged recovery of an alleged indebtedness of about \$1,000 has finally reached its last stage. The S. L. P. triumphed; Siff, or the forces behind Siff, surrendered unconditionally, paying the heavy costs entailed by their venture, a venture intended as a raid upon the integrity of the Socialist or Labor Movement of the land.

The case being closed, the promise made when announcing, last December, the decision of the Appellate Division of the Supreme Court, and, last month, the consequent dismissal of the case itself at the trial term,—to explain the great importance of the issue involved, can now be fulfilled.

In the December issue of The People, above referred to, it was stated: "Readers of The People may form an idea of the real issue involved, and may judge that the issue was not the \$1,000, but was something of further and deeper reach, from the circumstance that, at the time of the adverse decisions, now reversed, the S. P. press virtually 'leaped out of its shirt' with joy, and went so delirious, the 'New Yorker Volkszeitung' leading, and Max Hayes's 'Cleveland Citizen' bringing up the rear, that the reports they gave of the case and the decision were insane enough to amuse, and to

cause the knowing to enjoy in advance the laugh of him who laughs last." The issue involved was the integrity of the Socialist Movement in that it involved the question, Shall the Movement own its press, or shall it be hamstrung, and made a subservient thing to a press?

The ten years' experience which the Movement has had with the S. P. has established beyond peradventure the soundness of the S. L. P. principle of a Party-owned press. In the measure that experience demonstrated this, the S. P. press grew more nervous and abusive. That party's system of a privately-owned press would have, of itself, exposed, not its weakness only, but its viciousness also. The circumstance that the demonstration was accompanied by the contrast presented by the S. L. P. press exposed the evils of private ownership more glaringly, also more quickly. The corrupt moves made by the S. P. privately-owned press were found to be beyond the reach of the membership to redress: autocracy ever generates anarchy: the S. P. autocratic press bred anarchy all around: it invited individual schemes, which, in turn invited counter schemes. The principle put in practice became "Cough up, and shut up." A bona fide Socialist Movement can not survive such

death of a woman, was sentenced in Oneida county to eight months in prison.

On the same day, the 8th of this month, Edward Houck, who was convicted in Buffalo of stealing an automobile was sentenced to nine years in Auburn prison.

Sentimentalists may sentimentalize all they like. Facts crush in the head of sentiment. Under class-rule Property is the badge of sovereignty; and Property rules Man, not Man Property.

A kodak picture of the depositors of the Southbridge Savings Bank of Boston, as they rush to the bank to find out how many of their dollars the treasurer, John A. Hall, now under arrest for stealing huge lumps from the bank, appropriated to himself, is a picture that should be quickly taken. The picture will come in handy when the Boston capitalist politicians, professors, press and pulpiteers again utter the favorite capitalist lie about the working class being the depositors of the millions in the Savings Banks. From all accounts the anxious Southbridge Savings Bank depositors are plump and fat and well clad bourgeois—female and male, with not a workingman among them to relieve the monotony.

Evidently the world has not wagged much ahead since the day Nero croaked to harp music and the court sycophants fell over themselves in praise of his "melodious voice." Despatched from Washington report a ball given by Chauncey Depew at which Taft danced with a niece of Depew's to the strains of the "Merry Widow," and "won the admiration of all by his grace and lightness."

Jotham P. Alldis, the Senator of the Thirty-seventh Senate District of the State of New York, now under investigation by the Senate on the charge of having received \$1,000 as an inducement to kill certain legislation, should show his mettle by taking and placing upon high ground the conduct that he is being blamed for. Accident favors the Senator. It just comes out that the Government of China has promised to pay the Government of the United States for its diplomatic support by granting concessions to the United States Steel Corporation. If a Government can be bought and the transaction is considered "clever," there is no rule in reason why the Governor of a Committee, as Alldis was, should not also be "clever."

While all sorts of economic quacks are airing their quackery on the high prices, and flippantly explain away the significance of the, to them, impenetrable phenomenon, the muffled rumblings of the approaching storm are distinctly heard in the frequently recurring "breaks" at the stock exchange, and its track is being distinctly marked by the wrecks of bankrupt establishments.



as a collective body and substituting the Co-operative Commonwealth for the present state of planless production, industrial war, and social disorder; a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

Nominees.

Mayor, Stephen Brearcliff. Comptroller, James Walsh. Treasurer, Emil Krause. Corporation Counsel, John Monnette. Councils:

First Ward, William Fardee. Second Ward,

Third Ward, A. L. Brearcliff. Fourth Ward, S. Branch. Fifth Ward, Oscar Lindberg. Sixth Ward, W. Herron. Seventh Ward,

Eighth Ward, Robert Gaskell. Ninth Ward,

Tenth Ward,

Eleventh Ward, George O'Hanrahan. Twelfth Ward,

Thirteenth Ward, G. T. Carlson. Fourteenth Ward, C. H. Jacobson. First Councilman-at-large, F. A. Farberdahl.

Second Councilman-at-large, J. Keagi.

"NOBLY WAGE CLASS STRUGGLE."

And the Blessings of S. P. Posture of "Neutrality" Towards Unions.

Denver, Colo., February 10.—As a result of the protracted struggle in the building trades here, brought about last summer by the carpenters falling in line to help the bosses smash up the council, the alignment of unions is as follows:

Unions in the council: Painters, plumbers, plumbers' laborers, steamfitters, steamfitters' helpers, hoisting and portable engineers, roofers, tilesetters, cement workers, glass workers, Amalgamated carpenters, structural iron workers, building laborers, asbestos workers, marble setters and elevator constructors.

Recently withdrawn from council: Painters, stonecutters' plasterers, masons, lathers, sheet metal workers.

Unions outside council when trouble began: Bricklayers and stone masons, hodcarriers and Brotherhood carpenters.

This is an example of what the fake Socialist party would call "nobly waging the class struggle" (since they hold that the Gompers unions represent the economic arm of the working class struggle). These unions wage the struggle by waging upon themselves. If the S. P. interfered it wouldn't be "neutral."

DROP "FREE SPEECH" GAG.

Spokane I-am-a-Bum Crowd Devise Another Scheme to Keep Afloat.

Spokane, Wash., February 5.—The "free speech" sputterings of the so-called I. W. W.'s, better known as the I-am-a-bum brigade, having need of a new sensation to attract attention and dupes, a move has been made by them to sue the city for \$120,000 damages. This will give the Socialist Party attorney Moore a further chance to advertise himself.

Six damage suits have been filed by these I.I.'s, charging Chief of police John T. Sullivan, Captain of Detectives Martin Burns, Captain Miles and four officers with conspiring against their liberty, and with causing them much suffering by incarceration in the "sweat room" of the city jail and a small, over-crowded room in the Franklin school. John Foss asks for \$30,000, Emil Sell for \$10,000, and M. Johnson, Asa Spaulding, Frank Krejia and Ed Collins for \$20,000 each. The others charge the officers with locking them up in the sweat room, where men were so numerous that they could not lie down on the floor to sleep.

SAME BERLIN SOCIALISTS.

Many in Hospitals After Day of Attacks.

Berlin, February 14.—Many were the bandaged heads and hands seen in the working class districts, and many the sabre-wound cases in the hospital to-day, as a result of yesterday's brutal assault by the troops upon the people participating in peaceful demonstrations against the reactionary proposed Prussian franchise measure.

The Socialist papers to-day protest bitterly against the unnecessary and provocative violence of the police. They say that the moral position of the government is so weak that it is obliged to resort to attacks upon peaceful processions of those who demand manhood suffrage.

Reports from the provincial cities indicate even more violent attacks by the police upon the people outside the capital than here. Official figures from Halle, Saxony, give the number of wounded there as 102.

In spite of the lying reports in the capitalist press about "rioting" and stone throwings" having caused the attacks, only one policeman was injured, and he was slashed by another mounted officer, who, in charging a crowd, used his sabre indiscriminately, thinking he had only working people in front of him.

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MONEY AND HIGH PRICES

INTRICATE SUBJECT CLEARED UP IN MASTERLY LECTURE.

High Prices Due to Depreciation of Gold, Due to Less Labor Power Being Embodied in It—Monopoly, Tariff, Sunspots Have Nothing to Do with It.

Due to social laws that the average bourgeois economist and workingman know nothing of, the prices of commodities have taken a leap skyward. Far from being a mere national matter, the question of higher prices is of international significance, prices having risen in all civilized countries. The cause of these higher prices was analyzed on Feb. 9 by Daniel De Leon in a lecture on "Money and Higher Prices," delivered at Arlington Hall, under the auspices of Section New York, S. L. P. De Leon said in part:

"A thorough grasp of this subject is essential for the workingman at the present time, so that he may be able to resist the flood of nonsense that is, and will continue, pouring on his head.

"A recent absurdity on the matter of high prices was uttered by a writer on the New York 'Evening Post,' who attributed high prices to American immigration. This is false. If immigration to America, by increasing the demand for commodities, caused high prices then the emigration from foreign countries to America should cause low prices in those countries. Whereas the truth of the matter is that that prices in all countries, immigration and emigration to the contrary notwithstanding, are high.

"The crux of this question lies in understanding the law of exchange value. When the bourgeois economist speaks of value, he considers utility and price as being identical. Utility is manifold, depending on circumstances. The value of a commodity does not depend on its utility, it depends on the amount of socially necessary labor power crystallized in the commodity and necessary for its reproduction. Consequently if through improved machinery and other causes the amount of labor-power declines, it will require more of that commodity to exchange for some other commodity in which the amount of socially necessary labor-power has not declined.

"Gold, or money, is a commodity. It was picked out by society as a medium of exchange because it contained in small compass a great deal of value. When a commodity, say a coat, exchanges for a gold dollar, that means that the amount of labor power embodied in the coat, and the dollar are equal. If coats are produced with less consumption of labor power, more of them will be needed to exchange for that same dollar. If the labor power in the gold dollar decreases, that dollar will buy fewer coats than before, that is, the price of coats will be said to have gone up.

"More gold has been produced in the last twenty years than in the preceding three hundred years. That points to improved methods in gold mining, in other words, less labor power crystallized in the gold. Hence high prices are due to the depreciation of, hence falling off in the purchasing power of gold. All talk of the high prices being due to 'monopoly,' to the 'tariff,' or other things, is false."

This was the central point of the lecture. Other features of money, such as its double function, both as a medium of exchange and as "legal tender" in payment of debts; its historical development; the fallacies of the greenback and 16 to 1 movements, were all treated in turn, and fully cleared up for the large and intensely interested audience.

After the lecture the "answering of questions took up nearly an hour.

The Social Revolution

(Concluded.)

Revolutionary Socialist Tactics.

The Social Revolution implies the overthrow of Capitalism; it implies the overthrow of "political government," and the rearing in its stead of the Socialist industrial government of delegates from the productive industries of the land.

The reason for the rise of "political government"—private property and consequent class rule—now unerringly points to its overthrow. Socialist society will know no class antagonisms; consequently, it will have no use for the coercive mechanism and functions of "political government." The ending of class rule implies the end of "political government"—one is inseparable from the other.

But while the Socialist movement aims at the destruction of the political state, this does not necessarily mean that we are to treat the state under capitalism as something that does not concern our revolutionary activities, that we are not to seek its conquest and use it in our behalf. Socialism is essentially an evolutionary manifestation, not a catastrophe projected from the "inner consciousness" of some crack-brained theorist. "The present is the child of the past, but the parent of the future"; each social system intimately connects with and flows from the preceding one. The Socialist movement is organizing and developing within the womb of Capitalism; hence its tactics and methods of warfare are dictated by the methods of warfare of Capitalist society and by the specific forms of power that the Capitalist Class is entrenched in. The citadel of "political government" is a bulwark of Capitalism: its mechanism serves the function of representing the Working Class; and this dictates the setting up of a revolutionary party that shall contest with the foe the possession of the governmental administration of Capitalism. The immediate reason for such a move is the effort to gain control of the political state so as to obstruct its mechanism in the war that it will be waging on the revolutionary Socialist movement, and wherever an atom of political power is gained to use it to aid the Working Class; the ultimate aim is the destruction of the political state of Capitalism. The political movement of Socialism, accordingly, is strictly revolutionary; its goal is destructive, not constructive. The agitation of the political movement, utilizing the field of political action where the potentialities for agitation are boundless, must be revolutionary in tone and action: it consists in preaching and demanding the Revolution, and the endeavor to unify the proletariat on the economic field in the integrally constructed industrial organization that foreshadows the organic structure of the Socialist Republic.

The structure and function of the political movement of Socialism units it to take control of the industrial administration of the land. The basis of representation in the legislative chambers of "political government" is arbitrarily geographic. "Political government," we have seen, came into being at the need of a ruling class for repressive institutions to tyrannize over a ruled class; the thought of production was absolutely absent; and Capitalist government being, not a central administration of the productive forces of the land, but the organized might of the Capitalist Class to curb to repress, to keep the workers quiet while they are being robbed, its constituencies can have no purpose of directing production; its mechanism is repressive and negatively destructive. This renders the mechanism of "political government," the State, too cumbersome and complicated to assume control of the administrative functions of production.

"Government," using that term to denote the central administrative authority of Society, is not a passing institution, as the vapors of the Anarchists would make one believe; its functions change, but it remains permanent. We have seen "economic government" existing under Primitive Communism, its work consisting in directing the productive labor of the tribe. With the rise of private property and consequent class rule, "economic government" was supplanted by "political government," the task of which was to maintain order while the ruling class pursued its mission of exploiting the toilers. Government, accordingly, took on a wholly repressive aspect, which the Social Revolution will discard. Socialist society, knowing no classes, will create a change in the nature of the central directing authority that will restore the latter to its pristine nature; its repressive features will disappear and will be superseded by the legitimate function of directing production—"economic government" will be restored to society. The Socialist movement, therefore, cannot preserve

the mechanism of "political government;" the Working Class must build its own government. The central administrative authority of the Socialist Republic, the only legitimate, because necessary, function of which being the directing of production, its constituencies must be exclusively industrial. The different industries—the mining, the textile, the transportation, the agricultural, etc., regardless of geographic demarcations—will be the constituent bodies of the new social authority; its representatives will be the men and women actually working in the industry they represent; its legislative work will not be the repression of liberty under the guise of "law and order," but the necessary one which consists in ascertaining the wealth needed by society, the wealth producible, the work required, and the issuance of necessary instructions to the various industries to act accordingly. Such an economic government cannot be legislated into existence; the Social Revolution must carry it within its folds; it must be ready to assume the administrative functions of Socialist society on the day of proletarian victory. This implies the *integral industrial organization—Industrial Unionism*.

Mission of Unionism.

Often is the cry heard that "Unionism is an impotent weapon against Capitalist aggression," that "Capitalist industrial concentration has crippled the power of Unionism," that "Unionism is bound to perish"—in short, that the mission of Unionism has long since been accomplished, and now survives merely because of tenacity born of reverence for a fetish.

The charges hurled at craft unionism are true. Nevertheless, they are but a part of the truth; and partial truths are the worst of lies. Unionism is no passing institution; a product of capitalist conditions, Unionism is seen to develop in even tempo with the development of the Capitalist mode of production; what is bound to and will pass away is the false form of union organization: craft unionism: false because, though adapted to a particular stage of Capitalism, it is wholly out of place in the later phases of Capitalist development, and to-day survives as a relic of the past, an incubus that restrains the revolutionary activity of the Working Class.

At its inception, craft unionism confined its efforts at organization to the skilled-labor portion of the Working Class, ignoring the unskilled-proletarian element. The union was far from being a weapon of aggression; its primary function was defensive; its aims were (1) to insure its members jobs, to realize which end prohibitive initiation fees were adopted to restrict the union membership, and efforts made to corner jobs in certain shops; and (2) to protect its members from falling to the level of unskilled workers, and this was accomplished by raising wages as high as possible and by opposing the introduction of skilled-labor displacing machinery. In these efforts, craft unionism was partially successful. Capitalist production at that period was still in its infancy; industrial concentration was as yet a thing of the future; neither had improved machinery rendered skilled labor a negligible quantity. Consequently, when a particular craft union went on strike, it had no large industrial combination to cope with, merely individual employers; and, controlling the skilled labor, which was an absolute necessity to production, and with difficult to substitute with scabs, it was enabled to paralyze production in the particular shop wherein the strike was on, and thereby force concessions from the employer.

Conditions at the present time are wholly different. Production on a small scale has become practically a thing of the past, and has been superseded by such huge industrial combinations as "trusts" and "corporations;" and the Capitalist system of production is now so interdependent as to make the Capitalist Class practically a unit, who, however many may be the struggles waged within its ranks between contending Capitalist factions, always present a united front to the Working Class in times of economic war. The machine process, furthermore, has become so simplified as to almost eliminate the necessity of technical skill on the part of most workers; and so simplified has this process become that children of ten and twelve years of age, as in the cotton mills of the South, are capable of operating machines of high mechanical efficiency. These conditions have crippled the power of craft unionism. When strikes are declared, not only has the particular craft union on strike to cope with the full industrial power of the Capitalist Class, or trustified sections thereof, but it is comparatively easy for the employers to hire

strike-breakers to take the place of the striking workers, as, the necessity of technical skill being eliminated, raw recruits from the huge unemployed army can easily take the places of the old men on strike. Hence, the record of union strikes for the last decade or two presents a depressing view of tragic defeats. Craft unionism has been powerless to maintain high wages, and the workers' standard of living has declined.

To the insufficiency of craft organizations to cope with Capitalist industrial concentration, is added the factor of the *organized scaberry of craft unionism*, engendered by its false form of organization.

When Unionism came into being, classes were fluid, in a state of flux and reflux; there was no sharp class struggle, and the organizations of the Working Class were necessarily affected by this. They were based on the "identity of interests between labor and capital," and this error of thinking themselves equal to their employer, coupled with the insularity and selfishness of view of craft unionism, led the workers into the shambles of the "contract system." Each particular craft looking after its own particular interests only, each signs a contract with the employer, expiring at a certain date; and the wily employer sees to it that his contracts with the unions expire at different dates. The employers, aided by the "labor-leaders," foster reverence of contracts in the minds of the workingmen. Accordingly, when a craft has a grievance against the employer, and goes out on strike, the other crafts, shackled by their contracts, remain at work, and thus scab it on their fellow-workers on strike. And so we see one craft scabbing it on another craft in the employ of the identical capitalist-exploiter of both; and to this orchestration of organized scaberry, the Working Class has sustained many and dire defeats. Such cases of union scaberry are more than numerous; one that comes to mind occurring during the great railway strike of 1894, when the council of the A. F. of L. refused to aid the men on strike, and, as Gompers has since boastfully declared, thereby crippled the vigor of the strike. And this organized scaberry is the very flesh and bone of craft unionism.

To destroy these evil results is only possible by Unionism adapting itself to the changed conditions of the times. Capitalist industrial concentration can only be met by similar concentration on the part of the Working Class; and this can be done by adopting the *integral form of organization—Industrial Unionism*.

Industrial Unionism shatters prohibitive initiation fees, allowing all proletarians to become members; it shatters craft autonomy, and organizes every man and woman working in a particular industry into ONE industrial union—Industrial Union of Steel Workers, Industrial Union of Textile Workers, Industrial Union of Transportation Workers, etc., embracing all individuals working in that particular industry. Accordingly, when a portion of the railroad workers, for instance, have a grievance and go on strike, instead of the others remaining at work scabbing, all the railroad workers will strike, as a unit; and so with other industries. And if one industrial union alone is helpless, the other unions will strike to aid their fellow-workers, even to a General Strike. An injury to one is the concern of all; and Industrial Unionism implies one class union, the different industrial unions electing representatives to a General Executive Board that will correlate and unify the different unions into ONE Industrial Union of the Working Class. And so organized, the workers can resist Capitalist aggression.

Industrial Unionism organizes on the basis of the Class struggle, to wage an uncompromising battle with the master class. It has an immediate mission to perform waging the every-day fight with the employing class, improving the conditions of the workers, where possible; but its real mission is ultimate: the overthrow of Capitalism and constituting itself the material structure of Socialist society.

For reasons already stated, the political organization of Socialism cannot take and hold the administrative control of industry; accordingly, two things may happen: either the Capitalist Class will count our revolutionary ballots and seat our candidates, in which case they would retain office just long enough to allow the industrial organization to take possession and set its gear in motion; or, what is more likely, the Capitalists will refuse to recognize a Socialist victory at the polls, in which event, the industrially organized Working Class will execute the revolutionary act, not by a General Strike, which is not a revolutionary move in that it implies a defen-

AN ADDRESS DELIVERED BY LOUIS C. FRAINA AT BERKELEY LYCEUM HALL, NEW YORK CITY, DECEMBER 12, 1909. :::::

ing of the Socialist Republic means the end of class oppression; it means economic freedom and material well-being for the human race, out of which all freedom must necessarily arise; it means the end of the brutal struggle for existence, with all the ills that that implies; it may mean—who knows?—the realization of the ages-old dream of freedom and fraternity, for then the human race, freed from the sordidness bred of private property, will guide its conduct in accord with the maxim, "All for each and each for all," will earnestly set to work, "with light of science" as its guide, studying the laws of nature, moulding the conduct of the individual in harmony with them. Private property in the means of life creates master and slave, debases man physically, mentally, morally; the Socialist Republic will elevate man and make him realize the capabilities of his species. The progress possible in Socialist society is immeasurable in its scope.

Conclusions.

Allow me to sum up the issue implied in the Social Revolution:

Within primitive communal society equality prevailed, but it was the degrading equality implied in common universal poverty. Due to the undeveloped state of the tool of production, the supply of wealth was not sufficient to supply

the needs of all human beings; and this fact rendered the life of primitive man one long series of privations—his nose ever held constantly to the grindstone of toil, the yield of his labor was nevertheless so meager as to keep him always on the ragged edge of poverty. Leisure and material security being absent, the individuality of primitive man was dwarfed, bereft of all opportunity for development.

As soon as, due to the increased productivity of the tool making a leisure class possible, Class Rule came into existence—a class arose that, taking advantage of the new economic conditions, so arranged matters as to make leisure for itself possible. It was this leisure class that created the civilization of ancient times, with its wonderful development of art, literature, and science. Progress would have been hardly imaginable without the existence of a leisure class. But this imposing structure was based on slavery and exploitation of the Working people; the blood and tears of the latter fructified and made possible the existence of ancient and, following progress to our day, modern, civilization. A passage from Antonio Labriola's "Socialism and Philosophy" well epitomizes this fact:

"History is indeed an interminable succession of painful struggles. Labor, which is the distinguishing mark of human life, has been the means of oppressing the vast majority. Labor, which is the prerequisite of all progress, has pressed the sufferings, the privations, the travail, and the ills of the multitude into the service of the comfort of the few. History is like an inferno. It might be presented as a sombre drama, entitled The Tragedy of Labor."

"But this sombre history has produced out of this very condition of things, almost without the conscious knowledge of men, and certainly not through the providence of any one, the means required for the relative perfection, first of very few, then a few, and then of more than a few. And now it seems to be at work for all. The great tragedy was unavoidable. It was not due to any one's aberration or degeneration, not to any one's capricious and sinful straying from the straight path. It was due to an imminent necessity of the mechanism of social life, and to its rhythmic process. This mechanism operates on the means of subsistence, which are the product of human labor and co-operation under more or less favorable natural conditions. Nowadays, when the prospect opens up before our eyes of organizing society in such a way as to give to every one the means of self-protection, we see clearly the reasonableness of this view, because the growing productivity of labor supplies all the requirements for a higher culture for all. It is this fact on which scientific Socialism bases its right to existence, instead of trusting in the triumph of universal goodness."

Class Rule at one time was necessary, was unavoidable; and those afflicted with Anarchist vulgarity of thought, who consider Class Rule a result of ignorance, avoidable if the ancient workers had been intelligent, grasp not the laws of social development. Class Rule was an unavoidable and necessary stage in the progress of the race to a fuller civilization. But the conditions necessary for the existence of Class Rule have now passed away. Leisure is now no longer a treasured boon for the few, but a potential possibility for all; the increased productivity of human labor, the result of the large co-operation rendered imperative by the modern machine process; the amlessness of wealth producible with a minimum of labor—these point to ripeness of social conditions for the end of Class Rule. The issue, accordingly, presented by the Social Revolution, is no dream, no mental aberration: it is pivoted on economic reality. The usher-

ing of the Socialist Republic means the end of class oppression; it means economic freedom and material well-being for the human race, out of which all freedom must necessarily arise; it means the end of the brutal struggle for existence, with all the ills that that implies; it may mean—who knows?—the realization of the ages-old dream of freedom and fraternity, for then the human race, freed from the sordidness bred of private property, will guide its conduct in accord with the maxim, "All for each and each for all," will earnestly set to work, "with light of science" as its guide, studying the laws of nature, moulding the conduct of the individual in harmony with them. Private property in the means of life creates master and slave, debases man physically, mentally, morally; the Socialist Republic will elevate man and make him realize the capabilities of his species. The progress possible in Socialist society is immeasurable in its scope.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of polities is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty, and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict, by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of polities is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land on and the tool with which to work. Deprived of these, his life, his liberty, and his fate fall into the hands of the class that owns those essentials for work and production.

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Two Pages From Roman History

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I Plebs Leaders and Labor Leaders.
II The Warning of the Gracchi.

Two Lectures by Daniel De Leon, Editor of The Daily People.

If you want to know why the Socialist Labor Party denounces the labor fakirs and their dues-paying dupes; spurns sops and palliatives; scorns fusions with hostile classes, read The Two Pages.

A 96-page pamphlet selling at Fifteen Cents.

NEW YORK LABOR NEWS COMPANY 28 CITY HALL PLACE, NEW YORK.

belief in the wisdom of the reactionary Grand Dukes.

Contrary to the general report, Bourtseff declares that Evno Azoff, the notorious agent provocateur of the Secret Police, is not dead. He is not attached to the personal staff of the Czar, although Bourtseff says he proved that it was Azoff who arranged with the Secret Police the assassination of Minister Plehve and the Grand Duke Sergius. Bourtseff says the Czar found that Plehve and Sergius were getting too strong for him and consented to their being put out of the way.

To collect his proof against Azoff Bourtseff said he employed a young woman of 23 to take a long and perilous journey into Siberia. She went to find a Government employee named Bakai, who had been shipped out of Russia because his official duties had taught him too much. She found him in prison at Tumen, in Siberia, and procured an interview with him.

The Czar, in Bourtseff's opinion, is not the uniformed weakling that he is often represented to be in America. He is a cultured, well-read gentleman, thoroughly familiar with the conditions of his country. He is fond of Shakespeare and Tolstoy, and the stories about the great influence exercised over him by the Empress are baseless. It is he himself who does not wish to do anything for the people, and he has a great

THE PONIARD'S HILT

A Tale of Bagauders and Vagres

WEEKLY PEOPLE

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SATURDAY, FEBRUARY 19, 1910.

Speaking intelligently, it is a great misfortune to be subject to a master of whom one can never be certain that he will be good, seeing he ever has it in his power to be bad whenever it should so please him.

—LA BOETIE.

AS TO THE DANBURY HATTERS.

Daniel Davenport, the Bridgeport lawyer who is credited with having engineered the Danbury employing hatters' case to the successful culmination of muleting the working hatters in the sum of over \$200,000, is being exalted by the bourgeois press as a new Social Savior—the Daily People also exalts the gentleman, only that, being keener of sight than its "esteemed bourgeois contemporaries" the Daily People exalts the gentleman for what he really is, a powerful grave-digger of bourgeois society. The prowess of Mr. Davenport is being sung by the bourgeois press in accents of Hosanna—the Daily People also intonates the song, only that, enjoying an ear better trained to the music of sociology, it recognizes in the song a dirge of the capitalist regime.

Labor, meaning the workingman, is a merchandise under the capitalist regime. Like all other merchandise, Labor is bought and sold in a market—the Labor Market. This fact the capitalist class seeks to conceal. This fact it succeeds in concealing from its human chattel with the aid of its press, its professors, its pulpits, its politicians, and, last not least, its labor-lieutenants, otherwise known as labor-fakirs. With the aid of these agencies the workingman, a chattel in fact under capitalism, imagines himself a human being, the peer of the capitalist—and conducts himself accordingly. Accordingly, the capitalist-besotted workingman upholds the capitalist system, and at the same time seeks to break its laws. He upholds a system that sentences him a merchandise, yet he acts as though he were human, a citizen, an independent being. The upshot of the contradictory posture of Labor is seen in the kind of Unions the hatters have organized, and in the kind of tactics that they pursued in pursuit of their "peership."

How long this sort of thing would last no one could tell, were it not for the Daniel Davenports, pushed and prompted by the remorseless laws that underlie the capitalist system. These laws drive the capitalist class itself to acts that counteract, and finally must break down the superstition regarding the status of Labor being that of a human. A leading act of this nature is the deed for which the bourgeois is exalting Mr. Davenport. It is in the nature of a surgical operation that severs the superstition from the minds afflicted by it.

Capitalism does more than to drill mankind for the Co-operative Commonwealth: capitalism is an earnest that slavery shall not be permanent on earth. The power of inertia would leave the mass of Labor in its present state of wage slavery, were it not for the surgical operations that capitalism itself is imperatively compelled to perform upon that mass, thereby shocking it more and more out of its quiescent posture. In the performance of this special task Daniel Davenport has done nobly—thereby approving himself; however unconscious, an expert grave-digger, widening the grave for capitalism to be dumped into by a disenchanted proletariat.

What lover of progress would not applaud the Bridgeport lawyer! what lover of mankind would not join the funeral chant of capitalism that the praises of the bourgeois press really amount to!

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

TRAINING FOR (BUSINESS) LIFE.

Now that the Committee on Football Rules is in session trying to "reform" the game; now that charges are being flung at the sport that it is a "waste of life and limb," and "of no value in after years," it is time to step in defense of the time-honored gladiatorial exhibition.

Before the students of a well-known New England preparatory school last fall Coach McCormack, one of the most successful team-trainers now on the gridiron, let himself out as follows:

"Football," said McCormack, "is a fight. I want you to remember that. Football is a fight. You will hear learned discourses on the New Haven campus and elsewhere, intended to convince us that deep-seated, scientific principles underlie the game. Don't listen to them. They are intended for the poor public. You must forget all that dribble, and get it into your heads that football is simply a fight. I don't care how much you know about the game, the man who gets on this team must first of all know how to fight. All I want to know about you is, have you got the guts? Can you sock it to 'em? "

The fact that football is not a game, but a "fight"; the fact that this is concealed under "dribble" intended only for the "poor public"; the fact that the only men who can look for success are those who have "got the guts" and can "sock it to 'em";—what are these but so many testimonials in favor of football's being not only a game, but a "fight"; the fact that this is concealed under "dribble" intended only for the "poor public"; the fact that the only men who can look for success are those who have "got the guts" and can "sock it to 'em";—what are these but so many testimonials in favor of football's being not only a game, but a "fight"; the fact that this is concealed under "dribble" intended only for the "poor public"; the fact that the only men who can look for success are those who have "got the guts" and can "sock it to 'em";—what are these but so many testimonials in favor of football's being not only a game, but a "fight"; the fact that this is concealed under "dribble" intended only for the "poor public"; 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CORRESPONDENCE

Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.

ENROLLS, AND URGES OTHERS, IN 1,000 CLUB.

To the Daily and Weekly People:—Enclosed please find Money Order for \$5.50 for 4 yearly and 3 half yearly subs to the Weekly People. Two of the yearly subs go to my account to the 1,000 People Club; the other five are renewals.

All hail to our Panama comrades. I hope that the other comrades will wake up and enroll a subscription list of 10,000 new readers to the Weekly People by July 1st, 1910. I will do my share.

Robert Strach.

San Antonio, Tex., January 30.

THE DAILY PEOPLE GETS THE CASH.

To the Daily and Weekly People:—Inclosed you will find one dollar, a wager, which was made the time Gompers was in Europe, between Mr. Smith and myself.

He made the statement that the S. P. delegation, at the A. F. of Labor Convention would not support Gompers, as a candidate for office in the above organization. I bet that the S. P. would support him and won the wager.

It took me two months to collect it. The wager was, if I lose, I would have to turn the money over to the New York "Call," and if he lost his dollar, would go to the Daily People.

H. Hartung.

Newark, N. J., January 21.

CUCKOO PETERISM RAVING.

To the Daily and Weekly People:—Cuckoo Peter, a character in "The Pilgrim's Shell," got the serfs to join the Crusade by appealing to their ignorance. "Come, Come!" cried out Cuckoo Peter, (p. 98.) "If you are guilty of robbery, of arson, of murder, of prostitution, if you have committed adultery, fratricide or parricide—all your sins will be remitted. Come to the Crusade! Do you need an example, my brothers? William IX., Duke of Aquitaine, an impious fellow, a rasher, a debauch who counts his crimes and adulteries by the thousands, William IX., that bedeviled criminal, departs to-morrow from the city of Angers for Palestine, white as a paschal lamb."

The S. P., a characterization of 20th Century Cuckoo Peterism, better known as HURRAHISM, the last ditch of the shyster lawyer, preacher, huck-fak, mental cripple and "bum," thunders, in effect, the following message: "Come, Come! If you are guilty of robbery, forgery, prostitution, come! All your sins will be remitted. Do you need an example, my brothers? Look at our list of celebrities. It contains specimens of all these. Come to the great cleanser. We make 'em all white as snow! We give a man a chance to get up when he is down!"

The sky-pilots of feudal times answered the questions of the serfs in the same way that the \$6-a-day "organizer" of the S. P. answer the questions of the slaves of to-day. In page 99, of "The Pilgrim's Shell," the slave asks, "Is it far from here to Jerusalem?"

Cuckoo Peter: "The distance is from sin to safety! The road is short for believers, endless for the impious! Are you a Christian or a miscreant? Are you an idolater or a good Catholic?"

The slave asks: "Father, it is said to be a long ways from here to Nantes. Is it as far to Jerusalem?"

Answer: "Oh! man of little faith! Dare you measure the road that leads to Paradise and the holy virgin?"

S. L. P. man, addressing a \$6-a-day "organizer" of the S. P.: "Kindly explain the position of the S. P. on unionism!"

Six-dollar-a-day "organizer" answers: "Are you an S. L. P.? (a freak in the audience shouts, 'Yah! he is!') Malediction! Oh! man of little faith! Dare you question the word of the S. P. Oh! my brothers! this man is a Pinkerton detective, a disrupter, a scab; he dares to measure the road that leads to Paradise. Oh! my poor tired and weary brothers! Stand by the S. P.! Are there any more questions?"

Another S. L. P. man: "What is the difference between the S. P. and the S. L. P.?"

Six-dollar-a-day "organizer" answers: "Here is a book by John Spargo (the audience shouts, 'Answer the question, you fakir!') Spri-chu! Sig-nif-i-cance of Socialism. Hem—a-hem—ah—well—ah—the S. L. P. is dead. There is no S. L. P. The S. P. is a dues-paying organization. We have 50,000 dues payers. The S. L. P. is small compared

with us. We are the big party."

S. L. P. man: "Will you let me have the platform ten minutes?"

Answer: "Turn out the lights." The lights go out, and every freak and crook and coward in the hall shouts, "Put them out!" "Next time ye come back ye'll be blugged."

The S. L. P. man walks out with a Maud Adams smile on his face.

Ejayah.

Philadelphia, Pa., January 29.

WASTING TIME ON BOUDIN.

To the Daily and Weekly People:—As an instance of the campaign of slander against the S. L. P. and the Party's representatives, carried on by shining lights of the S. P. in the International Socialist press of Europe, aside from secret communications, a passage in a recent article by L. B. Boudin in the "Neue Zeit" is an illustration.

Mr. Zeehandelaar paid Los Angeles county \$5 for the privilege of selling liquor under a restaurante's license.

in full swing over a hundred deputy sheriffs were on the grounds and at the gates. Some of these deputies were in the grandstand every hour while this violation of the law was in progress. No effort was made to stop it.

Mr. Zeehandelaar's "restaurant" is situated in a convenient spot just back of the grandstand. Men and women must pass it going to the lavatories. In front of a rude wooden bar with a bit of canvas propped up on sticks stand at times two or three dozen men drinking beer and whisky. On Sunday groups of drunken men and women wandered around in the mud singing obscene songs and insulting women and children who were forced to pass Zeehandelaar's place of business.

Whisky at \$1 a flask and beer at 25 cents a bottle. That was the rate charged those who purchased the stuff held out by the "waiters" who passed through the grandstand instead of working in the "restaurant."

The law was unquestionably violated in thousands of instances. A shopworn and dilapidated sandwich in the bottom of a basket was the subterfuge under which the lawbreakers sought to defeat the ends of justice.

Mr. Zeehandelaar paid Los Angeles county \$5 for the privilege of selling liquor under a restaurante's license.

AN INSTRUCTIVE CONTRAST.

To the Daily and Weekly People:—A year ago, at this time, the Daily People published a collection of Sayings of Lincoln, beginning with "The intent of the lawgiver is the law," and ending with the famous "And inasmuch as most things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."

As these two examples indicate, the whole collection was instinct with merciless castigation of exploitation and wrong, and rang with sympathy for labor in its struggles toward better things. What a contrast to this is the "collection" of Lincoln sayings with which a prominent department store-day decorates its advertisement:

"Work, work, work!"
"All in that one word, Thorough!"
"I'm nothing, but truth is everything."

"Let none falter who thinks he is right."

"We are indeed the treasury of the world."

"Nothing valuable can be lost by taking time."

"I know I am right, because I know Liberty is right."

"When you can't remove an obstacle, plough around it."

"Come what will, I will keep faith with friend and foe."

"Faith in God is indispensable to successful statesmanship."

"Be sure to put your feet in the right place; then stand firm."

"It is better only sometimes to be right than at all times to be wrong."

"I do not think much of a man who is not wiser to-day than he was yesterday."

Evidently the department store in question is not going to run the risk of any of Lincoln's virile sayings getting into the hands of its employees; so it trots out this string of namby-pambyisms as the cream of the Great Emancipator's thought!

A. G. C.

New York, February 11.

GIVES "APPEAL TO REASON" A STIFF KICK.

To the Daily and Weekly People:—Enclosed please find twenty-five cents in stamp for a three months' subscription to the Weekly People. I don't want it to stop, and this is all I can send at present, but hope to subscribe for a longer time when this runs out.

Some friend (?) has been kind enough to have a copy of the "Appeal to Reason" sent to me for quite a while, about seven months, and I received a letter from them to send in a club order for that paper. I enclose you my answer to them.

D. F. Richardson.
Georges Mills, N. H., January 18.

(Enclosure.)

Georges Mills, N. H., Dec. 21, 1909.
"Appeal to Reason."

Dear Sirs:—

I received your circular and letter to-day. I will say in reply that I don't care for your paper, for I am reading the only Socialist paper in the United States printed in the English language, the Weekly People, owned and published by the Socialist Labor Party, the only political party of Socialism. Hem—a-hem—ah—well—the S. L. P. is dead. There is no S. L. P. The S. P. is a dues-paying organization. We have 50,000 dues payers. The S. L. P. is small compared

your kind when I can get a paper that has stood up for the class to which I belong (the working class), through all these years of adversity. And I have no use for a political party such as you advocate belonging to, when I can belong to a class conscious, revolutionary party, working for the overthrow of capitalist society, instead of upholding it. Not having any use for your party nor your paper, I remain,

Very respectfully,

D. F. Richardson.

A TRAVELING PROLETARIAN'S IMPRESSIONS.

To the Daily and Weekly People:—After residing and associating with small farmers in Lake Co., Cal., for five years, and seeing a city daily seldom in all the time, it seemed strange to mingle again in San Francisco with crowds who were talking the gossip printed in the capitalist dailies: who were hurrying headlong, hither and thither after dollars. As I had been a subscriber to the Weekly People and a local paper only in the five years, I thought I should find myself deficient in information—behind the times—but quickly concluded I was ahead in missing the shoddy, adulterated news of the capitalist press which the cityites regard as one of the daily duties of their lives to buy and to read. For example, it was not long until they were telling me how rich and prosperous the farmers were becoming from the high price of grain and hogs. Now, there is a positive discontent among the Lake Co. farmers who know nothing of this "prosperity." The "prosperity" tasted so bad to some of them they would even discuss Socialism with me. Such are the wiles of the capitalist press. It makes the urbanites believe the farmers are getting rich in the present era of high prices, and makes the farmers believe they would be getting rich like everyone else if they could only get the right kind of weather.

I had been in Frisco several times before, but somehow it did not impress me as it did formerly. It seemed nothing now but stacks of lodging houses and cheap restaurants inhabited by a lot of disinherited human beings who toiled all day for their masters, ate a supper of adulterated or embalmed foods at some cheap restaurant, and then sought some 5-cent show, which abounds everywhere, in the evening as a place to keep warm in the chilling, foggy atmosphere of this season. These Frisco workers recently placed their destinies in the hands of Calhoun, McCarthy and their capitalist friends, but failed to make as good a trade as Esau who for his birthright got a mess of pottage without adulteration and without cost.

I stayed in San Francisco five days and visited S. L. P. headquarters several times. Section San Francisco has larger quarters than it had five years ago. Here I met Sandgren for the first time; heard him argue several times his non-political action hobby and was considerably surprised to hear him use several familiar platitudes of Pentecost and J. Most which tangled my ideas in the early nineties when I was young in the labor movement. I had supposed these platitudes were exploded and forgotten by everybody long ago.

Why the Anarchists (excuse me, should I say Direct Actionists?) can not see the state has built its citadel and extended its ramparts directly across our path and we are compelled to capture them though we may not be able afterward to make them of great service to us, is a puzzle to me. They must believe either there is no state or prefer riding their hobby to regaining their birthright.

I attended a Gillhaus meeting, but the night was wet and the crowd small. Gillhaus made a good, sensible talk; sold considerable literature and secured a few subs to Weekly People.

I went also to see the State University at Berkley. It being Christmas holidays, most of the buildings were closed. However, the janitor was at work in the gym and allowed me to look around. Across one end of the room were lined up great racks of rifles. These, the janitor told me, the students were drilled with and they were considered a part of the State Militia. By ignoring these rifles will our Direct Actionists make them non-existent?

Arriving in Los Angeles I found the city had, in five years, nearly outgrown my recollections. Hotels, apartment houses, lodging houses and cheap restaurants were stacked in thick on all sides, but the crowds were different from the Frisco crowds. They do not hurry, but with heads up they loiter along looking for something to interest them. These are mid-winter tourists (mostly middle class). They come here to escape the cold Eastern winters. In another part of the city where the buildings look older, the streets dirtier, and second-hand stores abound the workers live. No one would mistake this class for tourists; the worker's dress is never so good as the idler's, and the mid-winter tourists never invade this district as a place of residence. Los Angeles' unexampled prosperity builds few homes. It builds rental properties, lodging houses, cheap

THE HAT-PASSER

An Ethical Atavist—Strolling Monks of the 13th Century Caricatured To-day—Down the Centuries Listen—Tis Righteous to Give, and Your Reward Is in Heaven—Seattle Echoes of "Me Too!.. Me Too!"

Seattle, Wash., February 1.—It has been shown how every great movement in history has had its reflex later in a farcical replica of the earnest original. So have the Crusading Days come down to us in harlequin mimicry with Coxey marches and Spokane Crusaders. In the old and earnest days the pious pilgrims strolled from land to land, doing the unconscious but useful service of spreading information in a stagnant period. In these livid days of varied spasms the traveling montebank recurs in new guise to the old theme, a grubbing travesty on the Passionate Pilgrims of old. Such tipsters of tavern corners revel in the roistering ribaldry of their melodramatic souls, filled to the nozzle with the bathos that inebriates with the fumes of low comedy.

The strolling monks who wandered hither and yon after the era of Crusades were the prototypes of the Hat-Passers in our midst. The monks managed to receive without labor whatever they needed. The extended palm was the sign of the monk. Others, not of priestly vows, but anxious to share unearned comforts, took unto themselves monkish ways. They enjoyed the free ale and meat in town and manor with lively gusto; even at the expense of a rare day's labor for exacting abbots, who could let no penny pass unenvied. These lay brothers often wandered with other loose strollers, to be free of abbey oppression, and to be the welcome visitor in every man's mess. The characteristic of the lay brother was a paunch one degree less than an abbot's. The anti-type is now with us, the sacred institution of Hat-Passing. The sign of the modern stroller is the "hat"—his ritual, the passing of the hat.

The theme of strollers, whether monkish or lay, was the Christian duty of workers working a little harder than this extra could be given to those who extended the palm, but whose extended hand never grasped a tool of labor. The refinement of stomach-politics grew apace. The atavistic Hat-Passer is the stroller of long ago projected by mistake into centuries too late. He comes to us, not of our surroundings, but as a touch of the dim past.

Right, Justice, Liberty, Goodness, and all conjectural virtues were on the fluently verbal side of trained hand-passers, acting under the cloak of religious rigor. To be sure, they were fluent in their bounteous reasons why aims to them was a virtue, and your only reward. Well they sensed the value of constant reiteration. To tell a lie often enough in the same way was to arrive at forgetting it was a lie. A habitual liar believes himself; for to him one sense has been atrophied. The monkish hand-passers taught the people thus,

"Tis Righteous to give, and your Reward is in Heaven,

So give to US, and OUR reward will be HERE!"

The creative value of this screech was little foreseen. On this "Give to US" foundation has been built the overreaching, money-grubbing "Bund" we find "Churchianity" to-day. Is it a wonder that the mice in the granary of graft built of monkish hands are squeaking "Me Too!" as they scramble for kernels.

restaurants. This is capitalistic progress and prosperity, but the truly patriotic will no doubt shoulder a gun in defense of his lodging house.

Section Los Angeles, S. L. P., has new and enlarged headquarters.

At Sawtelle, where I am living at present, is located one of the ten Homes for old soldiers supported by the national government. It has on its rolls about 3,600 names, and about two-thirds of that number are always within the home. The workers need hardly envy the poor, old fellows in these homes. It is no sinecure. "Home," to them, is a narrow cot lined up along a wall in a large ward containing a hundred or more similar cots. Their frugal meals are cheap ones lasting fifteen minutes, beginning and ending at the tap of a bell. Existence in this kind of an institution elicits no praises from its inmates though its lands are fertile, well cared for and even handsome. An average sentiment seems to be that expressed to me a few hours ago by an old soldier,—"My life in that institution is only a little to be preferred to death."

E. H. Fogerty.

George Drugmand, a member of Imperial Branch, S. L. P., of Imperial, Pa., died on January 27, 6:30 in the evening, at his home. He was sixteen years of age. He was fatally injured in an accident with a safe. He was a promising young man, having had rugged health and a good understanding. The funeral was held on January 30, attended by members of the Imperial Branch.

Scrap-File.

Sawtelle, Calif., January 24.

"The People" is the paper that you want, Straight and Truthful.

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

OFFICIAL

BOSTONIANS, PAUSE!
To Members and Friends of Section Boston, S. L. P.:

The Scandinavian Socialist Labor Club of Boston will hold its annual fair on FEBRUARY 19, 20, and 21, in Minot Hall, corner Springfield and Washington streets.

The committee has granted Section Boston a table at this fair. We take this means of appealing to you to try to donate some articles for the Section which can be put on sale at the fair.

Comrades, this is a good chance to raise a fund for the coming summer agitation. Presents may be sent to any of the following: F. Bohmberg, 35 Chestnut avenue, Jamaica Plain; J. Sweeney, 85 Centre street, Roxbury; M. Houtenbrink, 582 Eighth street, South Boston, Mass.

ATTLEBORO PUBLIC MEETING.

The first public meeting under the auspices of Section Attleboro, Socialist Labor Party, will be held in G. A. R. Hall, Attleboro, Mass., on SUNDAY evening, February 20, 7:30 o'clock. Arthur E. Reimer of Boston, will speak on "The Socialist Labor Party; Its Principles and Tactics." Admission free. All wage workers are cordially invited to attend.

M. J. Brohen.

BROOKLYN LABOR FORUM LECTURES.

Under the auspices of Section Kings County, S. L. P., a series of lectures will be held on Sunday evenings, 8 p. m., in the newly enlarged and redecorated Brooklyn Labor Forum, 762 Broadway. All interested in bettering their condition, sympathizers in the Movement, as well as Party members, are invited to attend. Admission is free, and open discussion and questions are invited after the lecture.

The program for February:

SUNDAY, February 20—"Socialist Labor Party History Contrasted with the Socialist Party." Edmund Seidel.

SUNDAY, February 27—"The Social Revolution." Louis C. Fraina.

All welcome.

PHILADELPHIA LECTURE.

Propaganda meetings under the auspices of the Socialist Labor Party are held in Morning Star Hall, northeast corner Ninth and Callowhill streets, Philadelphia, every Sunday. On SUNDAY AFTERNOON, February 20, at 2:30 o'clock, George Brown will speak on the subject: "High Prices—The Cause and Cure." Everybody welcome. Free discussion.

There is a Section meeting after each lecture.

ST. LOUIS LECTURE.

On SUNDAY, February 27, Section St. Louis will hold its second lecture of a series at the S. L. P. headquarters, 1717 S. Broadway, St. Louis, Mo. The meeting starts at 2:30 p. m. All members and sympathizers should attend. Admission free.

The Committee.

Propaganda Pamphlets

The following propaganda pamphlets are all five cents a copy. We allow twenty per cent. discount on orders of a dollar or more.

What Means This Strike? Burning Question of Trades Unionism.

Preamble of the I. W. W. Trades Unionism in the U. S. Debate on Unionism, Industrial Unionism.

Reform or Revolution. John Mitchell Exposed, Socialism, Utopia to Science. Socialist Unity.

The Working Class. The Capitalist Class. The Class Struggle. The Socialist Republic.

Antipatriotism. Socialism. Marx on Mallock.

Socialism versus Anarchism. Assassinations and Socialism.

Development of Socialism in Great Britain. Religion of Capital, Foundation of the Labor Movement.

Historical Materialism. N. J. Socialist Unity Conference. The Mark. The Trusts.

Financial report: Previous balance from last meeting, \$68.94; receipts, \$3.58; no expenses; on hand, \$72.49.

Adjourned to meet February 18.

R. W. Stevens.

Recording Secretary.

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

DO NOT PUT IT OFF

Begin Now the Daily People Tenth Anniversary Celebration.

Enrollments to the Daily People Tenth Anniversary 1,000 Propaganda Club continue to come in, but many whose names should be on the list haven't been heard from as yet. Now is the time to get at the work; if all should wait until July 1, nothing would be done.

When sending in Tenth Anniversary subs be sure and so mark them, in order that we may be able to give you credit. Of course it is not necessary to do that on the special Tenth Anniversary sub blanks, which have been sent out. If you haven't a supply of those blanks drop us a card and we will send you some.

Someone has said: "If you would have anything done well and promptly, select a busy man; the other kind hasn't time." There is much truth in this it seems to us, for many of those who are enrolling in the 1,000 Club are already active in the Party's work.

We want to see some of those take hold who haven't been doing much for the Movement of late. Send us your names and addresses and we will put you to work in the 1,000 Club.

Following is the list of those who sent two or more subs last week:

A. Gillhaus, San Francisco, Cal.	3
A. Anderson, San Francisco, Cal.	2
F. Knote, Hartford, Conn.	6
J. Mann, Chicago, Ill.	4
C. O. Williams, Chicago, Ill.	2
A. Prince, Chicago, Ill.	2
F. Mueller, Quincy, Ill.	3
R. W. Stevens, Baltimore, Md.	2
A. Louwet, Detroit, Mich.	3
J. Ostrominski, Detroit, Mich.	3
M. Malmgren, Parkers Prairie, Minn.	3
J. Sohleder, St. Louis, Mo.	3
F. Zierer, Elizabeth, N. J.	2
C. Vonderleith, New York	4
L. F. Alrutz, Schenectady, N. Y.	2
W. J. Wuest, Utica, N. Y.	2
F. Brown, Cleveland, O.	6
O. Freer, Columbus, O.	4
Wm. Hewitt, Johnstown, Pa.	3
G. G. Anton, Philadelphia, Pa.	2
G. W. Ohls, Pittsburgh, Pa.	3
H. O'Neill, Providence, R. I.	2
G. M. Sterry, Providence, R. I.	3
Fannie Chernin, El Paso, Tex.	2
C. Rudolf, Newport News, Va.	2
E. Moonells, Richmond, Va.	2

ADDRESS TO DENVERITES.

To the Friends and Sympathizers of the Socialist Labor Party and Readers of the Weekly People in Denver.

Comrades:—About a year ago Section Denver, of the Socialist Labor Party, sent out a circular letter, urging members and friends of the Party to attend a special meeting of the Section, for the purpose of rallying the forces of revolutionary Socialism in this city. The meeting was a success insofar that from then on a number of men took up the fight of the S. L. P. for Socialism and industrial unionism, with renewed energy and enthusiasm. The result has been gratifying and encouraging. Our Section is now in good working condition. Our membership has increased; our list of Weekly People readers has been more than doubled and a considerable amount of literature has been sold and distributed. For the first time in several years our Section is now in a position to commence a regular series of weekly lectures, or propaganda meetings, to be held every Sunday afternoon at 8:30 Fifteenth street.

The first lecture will be given on SUNDAY, February 20, Ben Hurwitz will be the speaker. We cordially invite and urgently request you to attend and bring as many of your friends as possible.

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Druggist.

2nd Ave. & 98th St., N. Y.

L. Olsson, Tacoma, Wash. 4

LABOR NEWS NOTES.

We need more cash in advance orders for copies of "Franz von Sickingen." Those who have already ordered have helped us finance the work, and they will soon be rewarded, as they will not have a great while longer to wait before the book will be in their hands. In addition to being an intellectual treat the book will also be pleasing to the eye, Comrade Sidney Armer's heraldic design for the cover being exceptionally attractive. The price of the book is \$1.00.

Labor News publications are finding their way around the globe. We had orders last week from Australia, Hawaiian Islands, Canal Zone, South Africa, and Great Britain. The Department of Economics of a leading American college also sent an order. A Canadian branch of the Socialist party is so far along that it pushes S. L. P. literature, sending us an order for \$4.00.

Comrade Reimer of Boston is one of our Sue book hustlers; he gets in an order for \$18.20; another hustler is Comrade Reischlager, Buffalo, he sends for Sue books and pamphlets to the amount of \$11.56; Comrade McAlarney of Juniata, Pa., is a close second \$9.50 from him. J. A. Rowley, Sunnyvale, Cal., \$5.75.

Other orders that give an idea of geographical diversity, were: Jersey City, \$2.25; Boston, \$5.07; Hennings, Minn., \$1.75; New York, \$4.45; St. Matthews, Ky., \$1.60; St. Paul, Minn., \$1.00; Detroit, Mich., \$1.00; Dayton, O., \$1.08; Clinton, Ia., \$1.00; Philadelphia, Pa., \$2.00.

Let all of our friends rally to the support of this kind of work. It is the most fitting way in which to celebrate the Daily People's tenth birthday.

OPERATING FUND.

A. Prince, Chicago, Ill.	1.00
L. Curry, No. Andover, Mass.	1.50
John Kenny, " "	.50
J. E. Bedard, Lawrence, Mass.	.50
J. Vandoorance, " "	.50
L. Chun, Philadelphia, Pa.	1.00
J. Tmoling, Newp's News, Va.	2.00
W. E. Bowers, " "	1.00
H. Clausen, " "	2.00
E. Schade, " "	2.00
Total	11.50
Previously acknowledged	5,952.22
Grand total	\$5,963.72

UNCLE SAM AND BROTHER JONATHAN.

(Continued from page four.)

Work is noble. No capitalist works, except in the sense of the multimillionaire father in the following story:

Multi-millionaire to applicant for his daughter's hand: "Do you work, sir?"

Applicant for the hand of multi-millionaire's daughter: "I do, sir."

Multi-millionaire to applicant for his daughter's hand: "Whom do you work?"

SECTION MILWAUKEE.

Section Milwaukee will commemorate the Paris Commune on SUNDAY, March 20th, at Bohemian Turn Hall, corner Twelfth and Wine streets. Admission 10 cents. More details later. The Committee.

SEATTLE NOTICE.

A benefit and entertainment to raise campaign funds will be given SUNDAY, February 20, 8 p. m., at Columbia Hall. Those pleased with last entertainment come again. Watch for notice of program.

SOCIALIST LABOR PARTY ORGANS

Weekly People, 28 City Hall Place. N. Y., per year.....\$1.00
Daily People, 28 City Hall Place, N. Y., per year.....3.50
Arbetaren (Swedish Weekly) 28 City Hall Place, N. Y., per year 1.50
Der Arbeiter (Jewish Weekly) 28 City Hall Place, N. Y., per year .50
Volksfreund und Arbeiter Zeitung (German Weekly), 1366 Ontario street, Cleveland, O., per year.....1.00
Proletarets (Lettish Semi-Monthly), 2944 Washington St., (Roxbury), Boston, Mass., per year ..1.50
Nepakarat (Hungarian Semi-weekly), 528 East Sixth street, N. Y., per year.....2.00

He who comes in contact with workingmen reading any of these languages should not fail to call attention to these papers and endeavor to secure subscriptions. Sample copies will be sent upon request. Address each paper as per address given above, and not, as often the case, to the Labor News.

Paul Augustine, National Secretary, 28 City Hall Place, New York.

- Grand Concert -

By Members of the

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LEO SCHULZ, Conductor.

For the

DAILY PEOPLE

Under the Auspices of

SECTION N. Y. COUNTY
Socialist Labor Party

On

Sunday, March 13, 1910

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Lexington Avenue, between 43rd and 44th Streets, New York.

TICKETS (Admitting One) - - - - 25 Cents

HAT CHECK, 15 CENTS.

Eminent Artists Will Assist. Concert begins at 3 P. M. Ball at 8 P. M. Cinematograph Exhibition follows Concert.

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BRITISH LABOR PARTY MEETS.

Adopts Several Progressive Resolutions, but Stops There.

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